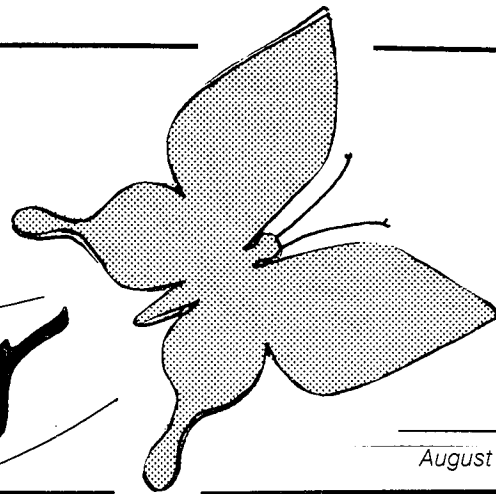


The Flyer



VOLUME IV, No. 4

August 1982

DANDELIONS — A SYMBOL FOR THE LONG HAUL AHEAD

by Nelia Kimbrough

You see, I've always identified
with the neat grass
the charming roses
and the carefully tended gardens.
But, perhaps,
in the grand scheme of things
women really have more in common
with dandelions.
It feels like lots of folks keep trying
to get rid of us
—or shut us up—
or pull us out of the places
we want to be.
And maybe we do have to be like the dandelions
that are willing to return
proudly
the very next day
after the lawn has been mowed.
Perhaps the dandelions have a lesson for us
in their ability to splash the yard with color
immediately after they have been
mowed down.
And our words,
thoughts,
feelings and actions
maybe are just as subversive
and uncontrollable
as the light seed puffs of the dandelions
that ride the wind
to take root in every imaginable spot on earth.

In the midst of the disappointment and pain over the defeat of the Equal Rights Amendment, CSSRW member Nelia Kimbrough offers this new metaphor to nourish the Grass Roots.

—Photograph by Patricia Broughton

WOMANSPIRIT BONDING FOR A WORLD IN NEED

"In a time when human and global survival are in question, this workshop will bring together persons concerned with various feminist religious visions in a critique of contemporary culture and an exploration of alternatives.

"In a time when human and global survival are in question, we seek to bond with each other and explore through our diverse theologies and spiritualities, the radical potential of feminism as an enabling power for human justice and liberation."

—Women's Spirit Bonding Conference
July 11-17, 1982, Grailville, OH

The culture we were critiquing was our own, and we were in the midst of it.

The alternatives we were exploring were at hand, and we were living them.

And the bonds we did in fact form will empower us, having tasted together "the radical potential of feminism as an enabling power for human justice and liberation."

We had a glimpse of the commonwealth come.

One hundred and thirty five gathered. Some came with deep pain—a woman who with her Palestinian children watched in horror each night as the television's detached cameras showed the homes and bodies of friends and relatives shattered and bloody.

Some came with encrusted anger—a black woman with an almost-rage toward white women she didn't trust en masse to call "sisters." She said: "White women must respect the right of black women to choose the way black women address the question of sexism. And it may not mean joining what is now an almost all-white, oftentimes racist, women's movement."

And some came with hidden fears—a lesbian who knew herself for what she was but had never allowed herself to reach out or be identified.

These are the voices rarely heard. And even at the conference, designed to give stage/space to these voices, some said, "We're not being heard."

"I am a woman in pain," she said, "an incest survivor, a battered wife, whose counsellor—a Christian man—told me to rejoice in my husband's beatings, an opportunity from God to suffer with Jesus. Hear me and my sisters."

In the beginning we were polite—careful not to name the name of Jesus, not to invoke the full power and stature of the Goddess, not to call ourselves other, not wanting to offend, to be devious.

(continued on page 3)

OPTIONS FOR ACTION

VIRGINIA—Follow-up: Some 2,500 Virginia United Methodists gathered to observe, listen to and struggle with the **"dramatic sermon"** written by actor-minister-playwright Richard D. Waters, which was performed by The Fisherman's Players at the Annual Conference in place of the annual report of the Conference's CSRW. Report Maria M. Waters and Rebecca W. Adams, co-chairpersons of the CSRW: "The evening ended with an enthusiastic and prolonged standing ovation from what has to be the most diverse and inclusive bodies in Christendom."

The sermon, entitled "Rib's Rebellion," brings together Adam, a deceased preacher who returns to settle some theological differences with Eve, his widow. Stubborn and chauvinistic, Adam is dismayed that Eve has been ordained an elder in the United Methodist Church.

Not only does "Rib's Rebellion" address such issues as inconsistencies in Paul's attitudes toward women and the misuse of scripture to support the subordination of women, but it also raises hard questions about patterns of dominance and subordination in society, about God's working in and through fallible human beings in scripture and in history, about the meaning of original sin, and about the relationship of men and women as new creatures in Christ.

"What was remarkable was that given the complexity of the massive body of material involved, the audience, except for a few die-hards, listened, struggled and enjoyed," report the co-chairpersons.

"Rib's Rebellion" is available for local presentation to churches and other interested organizations. Contact the Fisherman's Players at Box 2044, Oak Hall, VA 23416 or phone (804) 824-4585.

SOUTHERN NEW ENGLAND — **"Sermons" pairing two biblical women** are enabling the CSRW to get women into pulpits of conference churches where a woman pastor has not preached before. The dialogue presentations, involving five sets of biblical women, were created by two consultants hired in 1978. In response to the CSRW goal to have women in those pulpits, Bonnie O'Brien and Elizabeth Schrader created the five "sermons," one for each liturgical season. They also provided a worship setting for the presentation.

Under the general theme, "The Ongoing Dialogue: A shared Faith," the women chose the shared faith of Mary and Elizabeth for Advent, the shared life of Ruth and Naomi for Epiphany, the shared witness of Mary Magdalene and Joanna for Eastertide, the shared servanthood of Mary and Martha for Kingdome, and the shared spiritual journey of Mary and Rhoda for Pentecost.

The presentations found immediate acceptance and since their inception have been presented in ten different local congregations, a variety of meetings of the United Methodist Women and at the 1979 session of the annual conference.

The first presentation in a church was at Asbury UMC in Warwick, R.I. Following the service, an 80-year-old woman said, "You made me proud today that I am a woman."

Recently Betty Schrader and Kathy Pothier presented Mary and Martha at a retreat for the clergy of the Metro-Boston District. The response was enthusiastic and requests for copies of the scripts have increased.

Schrader emphasizes that the material may be used by others in local congregations or elsewhere. Since each script ends with provocative questions, a discussion period following the presentation is recommended.

Copies of the material may be obtained by sending \$1.00 to the Rev. Elizabeth Schrader, Trinity UMC, 161 Elberon Ave., Pittsfield, MA 01201, (617) 442-6314.

—from the United Methodist Reporter,
Southern New England Conference edition

SOUTHERN INDIANA—Blocked from impacting conference and cabinet structures from the inside because of lack of representation, women and CSRW members are having to find ways to **make changes from without.**

Despite recognition from Bishop James Armstrong regarding the need for more women and ethnic/minorities in cabinet and conference staff positions, no women have been appointed in his two year tenure.

No women were present at the Bishop's second annual Area Leadership Retreat, because no women occupy cabinet or conference staff positions in either Northern or Southern Indiana. When the CSRW expressed concern, and asked for opportunity to raise issues of concern for women, the Bishop denied them access and suggested the women find other means of impacting the system.

At the request of the area Cabinets and Conference Staff Directors, the men did meet with Wisconsin District Superintendent Sharon Brown Christopher and Garrett-Evangelical Theological Seminary Professor Rosemary Skinner Keller in an apparently productive session.

CSRW Chairperson Christy Marshall reports clergywomen meeting in the fall will attempt to dialogue with the Bishop around women's issues.

Additionally, the CSRW is attempting to bring **salary and benefit concerns of church secretaries** into public discussion. A survey this fall of more than 300 churches/secretaries will be used to gather information and raise consciousnesses, Marshall said. "We have reason to believe that not only are most church secretaries underpaid, they also do not receive benefits. We want to see if that is correct, and to raise concerns to a conscious level." Information from the questionnaires, being sent addressed to the secretary, will be published in the conference newspaper and made available for inclusion in District newsletters.

ALABAMA/WEST FLORIDA and NORTH ALABAMA—The two CSRWs, both with new chairpersons and substantially new membership, held a **joint "nurturing" event** attended by CSRW members, district presidents, and supportive community coordinators of United Methodist Women. GCSRW staffer Nancy Grissom Self and member Ted Leach provided leadership to identify the task of the CSRWs and offer resources and support in the goal-setting processes. Strategies were proposed to address common concerns in their Birmingham Episcopal Area.



Leadership team for the Alabama/West Florida and North Alabama CSRW event: (from left to right) Boots Guthrie, chair, AI/WFI CSRW; Nan Self of GCSRW Secretariat; Naomi Prescott-Brown, registrar for the event; Betty Lawson and Sally Proctor, co-chairs of the NAL CSRW; Curtis Ford, worship leader (and father of Laura Dean Friedrich, chair of the Northern Ill. CSRW). Not pictured: Ted Leach, member GCSRW. (Photograph by Julie Priutt.)

An Invitation

Dear Reader,

Please help the Commission celebrate its Tenth Anniversary. Send greetings and your own reflections, recollections, milestones and insights from the past decade of the women's movement in the church.

Include also your hopes, dreams, expectations and challenges for the empowering of women in the second decade.

To: GOSRW, 2200 Davis Street, Evanston, Illinois 60201

By: September 25, 1982

(Feel free to include pictures, clippings, memorabilia for display at the September 23-26 annual meeting.)

WOMANSPiRiT BONDING

(cont. from page 1)

But it didn't work. The voices couldn't be silent. Little pockets of women with similar stories came together—a bible study/prayer group, a "women in pain" group, a lesbian group, a black women's group. And there came an understanding: that the universal bonds of women which are strong enough to bring about justice and liberation come only in recognition and celebration of the very specifics of who we are—our race, religion, sexual orientation, class. In an environment that enabled risk-taking, vulnerability, disclosure, came the assertion: "I am who I am," and the response: "I celebrate that with you."

"All of us in different ways have been strangers and slaves in Egypt," a Jewish woman said, "and that knowledge can become a bridge to one another."

And so the pain was allowed to surface, to shatter the illusion of calm. Palestinian confronted Jew, lesbian—non-lesbian, working class—middle class. And we learned to hear one another, to embrace one another, to know that the bonds of women encompass, include and transform the pain we all experience.

THE ISSUES COME HOME

Throughout the week: speakers, embodying the inclusive, egalitarian vision of the feminist movement as they washed dishes and floated in the pond, sharing the richness of years of schooling, thinking, writing. Resources—so many resources, top feminist/theological thinkers and doers: Judith Plaskow, Rosemary Ruether, Letha Scanzoni, Star Hawk, Elizabeth Schüssler Fiorenza. Each day two panels, with two or three or four weighty presentations. Resulting, at times, in "spiritual indigestion," but providing much nourishment for the lean days after the conference.

The issues—racism, poverty, war and peace, ecology—came home not as distant, academic political issues, but the very personal stuff of women's daily lives. Even this conference cannot escape the racist nature of the U. S. society, a working group critique noted.

"The absence of women of color from the planning resulted in few women of color in the conference.

"Racist language used during the conference—e.g. light/dark, white/black images referring to good/bad.

"When women of color began to name the problem, there was resistance."

Each day brought liturgies, arising out of the deep spirituality and joy, as liturgy should, from the "work of the people," addressing the day's experience, addressing the immediate needs and yearnings. In the liturgies there was sound—a wailing, a singing—and movement and a washing with water and a lighting of candles, universal symbols for a corporate claiming of power that is ours, is among us, is between and within us.

EMBODYING THE VISION

And on the final night, there was joy and celebration, a coming together of the richness of heritage and tradition and experience, with each thread plainly visible yet woven into a tapestry of many colors.

The celebration took the form of a ritual meal in the Jewish Sabbath tradition. First a lighting of candles: the seven voices heard most clearly during the week: Arab, poor, black, Hispanic, Jewish, lesbian, and women from outside the United States.

Lighting eighteen candles evoked the names of our fore Sisters: Judith, Mary Magdalene, Isis, Harriet Tubman, Karen Silkwood, Bertha Pappenheim, Mother Jones, Rosa Parks, Delores Huerta.

For the wine, seven languages spoken in blessing, representing the tongues spoken at the conference: Creole, Gaelic, French, Portuguese, Hebrew, Spanish, English.

And over the bread, a blessing out of the religious traditions of the women gathered: Jewish, Christian, Goddess, Unitarian.

And finally, and late into the night, there was dancing.

—Patricia Broughton

UMC WOMEN'S CAUCUS REVIVED

Looking ahead to the 1984 General Conference, a lay woman and clergywoman are working to revitalize the United Methodist Women's Caucus.

"Obviously, women's issues have not gone away," said Rev. Peggy Garrison, who begins doctoral work at Garrett-Evangelical Theological Seminary in the fall. "We're trying to do some serious, decent planning for the 1984 conference while we have time."

Foremost on the caucus' agenda is reaching lay and clergy women to find out what issues are of most concern personally and within the United Methodist Church. The back page of a just-published issue of *The Yellow Ribbon*, the caucus newsletter, contains a questionnaire attempting to identify critical issues. Among those listed are reproductive issues, the Equal Rights Amendment, homophobia, lay/clergy issues, gay and lesbian rights, poverty.

(Copies of *The Yellow Ribbon* are available from membership secretary Janet Kindwoman, Box 235, Loda, IL 60948 with membership donation of \$10.)

Also included in the newsletter is a report on the intercaucus work on a special general conference on human rights, a message from Bishop Marjorie Matthews and a request for suggestions for episcopal candidates for 1984.

"We need more women up there with Marjorie," said Phyllis Tholin, caucus co-convenor. "We don't stop when we elect one woman bishop. And we need women in other leadership positions, too."

Garrison, who attended the North Central Jurisdictional Conference in 1980 at which Matthews was elected, wrote an article in *The Yellow Ribbon* suggesting one of the primary reasons for the victory was "Women across the jurisdiction were able to communicate and hold the line together."

Part of the work of the caucus will be to connect women within jurisdictions to work for viable candidates for bishop, she said.

THREE VOICES AMONG MANY:

Letters—through them we speak in both a personal and collective voice. Letters give form to our conversations and thoughts. They give direction and focus to our intentions. Below are three letters which represent actual responses to problematic situations as well as models for other, similar forms of protest and solicitation. Included also are guidelines for writing your own letters.

ON SEXIST COMMERCIALS

Mr. H. Sokal, President
Bristol-Myers Company
345 Park Avenue
New York, NY 10022

Dear Mr. Sokal:

I am writing to protest your current television Bufferin commercial which pictures a woman — tired, aching back, aching head, etc. She opens the commercial stating that she wishes she were a man. It seems her husband is watching TV and *she* needs some help in the kitchen.

Then a voice (masculine, of course) comes booming out of the heavens that what she really needs is a Bufferin.

I bitterly resent this commercial for a number of reasons.

- (1) It indicates that she isn't capable of solving her problem and she really doesn't know what her problem is.
- (2) The masculine voice from *ABOVE* indicates that men know the answer to women's problems and will solve them for us.
- (3) It indicates that it's all right for women to do household chores when they are tired, but men have the option of resting.
- (4) It indicates that a Bufferin tablet will replace a husband in the kitchen.

I serve on the Detroit Conference Staff of the United Methodist Church in the field of human rights and I believe this to be one of the most sexist commercials I have seen in many months. It reinforces many ancient stereotypes which are not appropriate in today's world.

I personally plan to refrain from purchasing your product and to encourage my friends and family to do the same.

Sincerely,
Joyce B. Stanton
Outreach Consultant

cc: Esther Shapero, Director of Consumer Affairs
WWJ Radio, Detroit, Michigan

GUIDELINES

This letter is an example for writing letters to organizations when we believe their promotional efforts run counter to our value system. Note several ingredients in this letter:

- (1) The letter is personally addressed to the highest ranking officer in the company. You can obtain the name and address of this person from your local public library.
- (2) The opening paragraph states succinctly the purpose of the letter and describes the offensive portion of the commercial.
- (3) The *feelings* of the author of the letter are described rather than making judgmental statements about the product or company.
- (4) It presents the reasons why there are negative feelings about the commercial by stating several implications of its message.
- (5) It describes what action the author of the letter intends to take.
- (6) It informs, through carbon copies, public persons who also might possibly take action.
- (7) The letter clearly identifies the author.

Incidentally, after communication between Joyce Stanton and Bristol-Myers, as nearly as can be determined, this commercial did not appear again in the Detroit area.

ON INCLUSIVE LANGUAGE

To: The Conference Board of Discipleship—Committee on Worship
From: The Oregon-Idaho Commission on the Status and Role of Women

The members of COSROW wish to solicit your support, both as a commission and as individuals, to lead our Annual Conference in implementing non-sexist imagery and inclusive language in worship and Christian leadership.

We realize for some this is neither an issue nor a concern. For others it is an irritation to be ridiculed or swept under the carpet. However, for many of us, the insensitivity of exclusive language and sexist imagery is a real source of pain, alienation, and anger.

The Bible, our study, our experience and our heritage all tell of God who is unlimited Being; who cannot be contained within the boundaries of gender or form. We are made in that image, and all gracious aspects of women and men are reflections and gifts from our Creator. Therefore, to limit our concepts and descriptions of God in liturgy, prayer and song to classical male nouns, pronouns and adjectives, is limiting the Unlimited to a mere half of the attributes gifted to humanity.

We are not asking that God language and human language be devoid of well loved classical imagery and description, or reduced always to the neuter form. We do ask that together we explore and lift up our worship, and its medium of language, to new heights; to exemplify inclusive language and non-sexist imagery of God as powerful and nurturing, strong and sensitive, and very personal.

Will you relay this message of concern to those who have input into worship services at Annual Conference? COSROW offers you our help and any of our members to assist your committee ex officio on this matter.

Thank you for your action.

ON INCLUSIVE IMAGERY

The Rev. Colin T. Gorman
Resident Director
Louisville Annual Conference
Pension Crusade

Dear Rev. Gorman:

We greet you in the name of our Lord and Savior, Christ Jesus. The members of this Commission thank you for the work your Pension Committee has done thus far. However, we would be amiss if we did not raise two points of concern with the slide presentation being used in the Crusade.

The first point is in keeping with the inclusiveness mandate given us by *The Book of Discipline*. The absence of Black Ministers in the slide presentation is of great concern to us. We deplore the fact that not one Black Minister was interviewed, and that only one black was shown in the presentation. This does not reflect any racial balance nor concern on the part of the Pension Committee.

The second concern is that not one clergywoman was in the entire presentation. While sexual inclusiveness is not directly one of our mandates, we join hands with the Commission on the Status and Role of Women to bring about an open, inclusive Annual Conference.

As the slide presentation is now being used, it reveals a lack of sensitivity toward inclusiveness which is of great concern to us. We call upon the Pension Committee to be more sensitive to the issue of inclusiveness.

We thank you for your time and await your response.

Yours in Christ,
The Louisville Annual Conference
Commission on Religion and Race
Paul E. Sayre, Jr., Secretary

cc: Mrs. Virginia B. Taylor
Chairperson, Louisville CSRW

EMPOWERING WOMEN FOR PUBLIC WITNESS

NORTHERN NEW JERSEY—

The CSRW co-sponsored with the United Methodist Women's Empowerment Committee two **pre-Annual Conference training events for women lay members**, with a goal of enabling women to have the confidence to speak from the floor at Conference and to understand how the rules work. Participants reviewed terminology, the flow of the conference and parliamentary procedure, then trained on the use of a microphone and acted in a mock Annual Conference. About 60 women participated. The goal of the training sessions was to have five women get up on the floor of the conference and speak for or against one of the recommendations—not just make an announcement or present a report.

Some of the reasons lay women have been reticent to speak at meetings (and particularly at Annual Conference) are:

1. Lack of experience
2. Inadequate background information
3. Afraid of saying something which you haven't had a chance to think through properly—fear of being wrong
4. Afraid of being too outspoken (women's place—not to speak)
5. Not feeling supported by other women
6. Afraid to get involved in controversial issues
7. Afraid to disagree with clergy (not just from their own church, but other clergy in the conference)
8. Don't know how to be recognized from the floor
9. Unfamiliar with techniques for using a microphone — particularly a floor microphone.

Some hints:

1. Get recognition whether or not you have thought through exactly what it is you want to say. If you wait to know exactly what you want to say someone else—probably male and probably clergy—will have already said what you finally decided to say. Get recognized by the Bishop or presiding officer, walk slowly to the microphone, thinking carefully all the way about what you want to say.
2. Do your homework. Know as much as you can about the issues coming up for discussion. Attend caucuses. Ask persons whose opinion you respect to discuss the issue(s) with you. Don't necessarily depend on voting the way your clergyperson votes. You have a mind of your own.
3. Don't be afraid to disagree. You can be pretty sure there are others who feel the way you do and they will appreciate your speaking when perhaps they are not able to do it.
4. Wear bright colors. It's easier to be recognized by the chairperson.
5. Speak with authority—you have something important to say—you've every right to speak—you've been elected to be there and express your views.
6. Don't be apologetic or tentative—don't end with a question which indicates you aren't sure of yourself.
7. Don't worry about whether the microphone works—if it doesn't they will let you know. If you ask if it is working it looks like you're stalling for time—it is a trick used by many who now speak on the floor of Annual Conference.
8. Have an opening sentence that could be used under any situation such as: "Bishop White, members of Annual Conference, etc."
9. Don't stand too close to the microphone. Speak slowly. That will give you additional time to think before speaking.
10. Be sincere, not emotional, but forceful.
11. Remember—first be recognized, and then go to the microphone. Watch what seems to be happening. If speakers are going directly to the microphone before being recognized you may have to do the same thing.
12. For more confidence, practice at home holding an object (a can) in front of your face—don't be afraid of the microphone—it is something which will enable you to be heard.

ON THE CALENDAR

Sept. 23-26 **ANNUAL GCSRW MEETING.** At St. Benedict's, Madison, WI. Celebration of 10th Anniversary of founding.

Oct. 14-15 **WOMEN IN MINISTRY: A NEW OPPORTUNITY FOR THE CHURCHES.** Second of four regional consultations sharing findings from a nine denominational study of 650 clergywomen and 650 clergymen in parish ministry. Consultation to communicate research findings and provide opportunity for networking and strategizing across and within denominations and seminaries. Registration: \$40. Presented by Hartford Seminary Center for Social and Religious Studies and NCC Commission on Women in Ministry. In San Francisco. Write Women in Ministry Consultation, Hartford Seminary, 77 Sherman St., Hartford, CT 06105. Phone (203) 232-4451.

Nov. 11-12 **WOMEN IN MINISTRY CONSULTATION.** (See above) in New York City.

Nov. 16-19 **SECOND CONSULTATION OF RACIAL ETHNIC MINORITY WOMEN IN MINISTRY.** At St. Josephs in the Hills, Malvern, PA, sponsored by Commission on Women in Ministry, Professional Church Leadership, Division of Education and Ministry, NCC. Registration: \$60, payable to REMWIM Consultation. Housing, meals, transportation: \$125 payable no later than Sept. 1. Send registrations to Emilie Townes, c/o Ecumenical Women's Center, 5253 N. Kenmore Ave., Chicago, IL 60640.

Nov. 17-19 **ADVANCED LEADERSHIP WORKSHOP: CHANGING SEXIST PATTERNS.** Information and training for women and men designed to improve their ability to understand conscious and unconscious sexist issues in interpersonal, group and organizational settings and to make effective interventions that facilitate change. Fee: \$125 (includes room, board, registration, resources). At Scarritt College, Nashville, TN. Sponsored by the General Commission on the Status and Role of Women, UMC, 1200 Davis St., Evanston, IL 60201. Phone (312) 869-7330.

Jan. 10-11, 1983 **WOMEN AND MINISTRY CONSULTATION.** Fourth regional consultation. (See Oct. 14-15 above.) In Indianapolis, IN. Apply to Women in Ministry Consultation, Office of Continuing Education, Christian Theological Seminary, 1000 W. 42nd St., Indianapolis, IN 46208. Phone (317) 924-1331.

Feb. 7-11, 1983 **THIRD CONSULTATION OF UNITED METHODIST CLERGYWOMEN.** Theme: "Make Plain the Vision." Some 1,000 UMC clergywomen expected. Write Kathy Nickerson, Director, Division of Ordained Ministry, General Board of Higher Education and Ministry, UMC, PO Box 871, Nashville, TN 37202. Phone (615) 327-2700.

Cost of the conference is \$30 registration, payable to UMC Clergywomen's Consultation. Room and board run from \$84 to \$111 (when registration fee is received, participants will be sent room registration.) Childcare will be provided at no cost except room and board (with mother).

Some scholarship money is available for UM seminarians and for ethnic minority clergywomen.

To register or for information write Rev. Liz Lopez Spence, On-Site Coordinator, Box 247, Cedar Crest, NM 87008.

OVATIONS



To **DR. ALICE C. COCHRAN**, who will join the faculty of Saint Paul School of Theology in Kansas City, Mo., as assistant professor of church history. She will serve as the seminary's specialist in American church history.

To **EILEEN C. SPRAKER**, religion writer for the Wilmington, Del., newspapers for 18 years, who was honored in June by the Peninsula Annual conference for "outstanding service to United Methodism" and "all religious judicatories across the Delmarva Peninsula."

To **THE REV. LEONTINE KELLY** of Richmond, Va., who will be the Georgia Harkness Lecturer at the Garrett-Evangelical Theological Seminary on Nov. 3. She will also be preaching at GETS Nov. 2 at a communion worship service sponsored by Women In Ministry at Garrett-Evangelical Seminary (Women-IMAGES).

To **BISHOP MARJORIE S. MATTHEWS**, of Madison, Wi., and **DOROTHY HEIGHT**, UMC-member and president of the National Council of Negro Women, who were among members of the advisory committee for a Women's Leadership Conference on National Security held in June in Washington, D.C., sponsored by the Committee for National Security.

To **VELMA H. YEMOTO**, a member of the GCSRW (1977-present), who was *elected* president of the Board of Directors of the Gum Moon Residents Hall, a San Francisco residence for women supported by the UMC Women's Division.

To **BETSY K. EWING**, an executive of the UM Board of Global Ministries and a Scarritt College graduate, who received the school's Tower Award for Distinguished Service at this year's commencement. She has been both a trustee and an administrator of the school.

To **DR. DEANNA BLEYLE**, District Superintendent of the Cheyenne District (Rocky Mountain Annual Conference), who preached the Memorial sermon (part of the opening worship service) for the Annual Conference. She is the first woman ever to preach at this communion service.

To **THE REV. IMAGENE STEWART**, who was selected Honoree and invited to address the 30th annual achievement awards banquet by the Improved Benevolent and Protective Order of Elks of the United States of America. Stewart runs a 24-hour residential emergency shelter for victims of domestic violence and the homeless in Washington, D. C.

To **FAUSTINA SOLIS**, chairperson of the UMC Board of Discipleship Family Life Committee, who was chosen as provost of UC San Diego's Third College, making her the highest ranking Mexican-American in UCSD's administration and only the second woman in the university's history to hold the position of provost. Third College opened in 1970 with one goal being an increase of educational opportunities for minority students, now about 30 percent of the enrollment.

To **JO ANN WILSHUSEN**, former chairperson of the Southwest Texas CSRW, who was elected chairperson of the Southwest Texas Conference Council on Ministries. This marks the second time that a lay person and a woman has been elected to this top leadership position.

To **THE REV. SUSAN DAVIES**, pastor of Conestoga Parish in Pleasant Dale, Neb., who was named to a two-year term as Methodist Federation for Social Action co-president, and to **PAT KYLE** of Lawrenceburg, Ind., who will continue as the other co-president. The federation's Ball Award for social witness went to **DELAINE DEHAINAUT**, a refugee aid worker among Haitians and Cubans, and her husband, Raymond DeHainaut, a campus minister at the University of South Florida. About 100 persons attended the July MFSA meeting which marked its 75th year.

To State Representative (GA) **ELEANOR L. RICHARDSON**, former co-chair of the North Georgia CSRW, who received an Honorary Doctor of Laws Degree from Emory University in June. Representative Richardson is presently running for reelection.

THE FLYER, named after the Commission's butterfly symbol, is published as a communications link with Annual Conference Commission. Items for possible insert should be sent — by the 15th of the month preceding publication — to THE FLYER, c/o the Commission office. No permission is needed to reprint; a credit line is requested. Annual Conference Commission members should address changes to their chairpersons, not to the Commission office. Primary circulation for THE FLYER is through Annual Conference CSRWs; individual subscriptions are \$5, available from the GCSRW.

Next issue: October 1982 Patricia Broughton, Editor

Published by the United Methodist General Commission on the Status and Role of Women
1200 Davis St., Evanston, IL 60201 (312) 869-7330

SEPTEMBER 1 GRANT DEADLINE

Proposals for Ethnic Minority Local Church grants from the Board of Discipleship EMLC Office are due Sept. 1, 1982, the office has announced. This is the last chance in 1982 to submit a regular grant proposal; regular grant proposals are not restricted by category or by a maximum amount. Proposals should be for projects scheduled for 1982. The next opportunity to submit a request outside of special categories will be September, 1983. For information contact the BOD EMLC Office, JoAnn Eslinger, Projects Manager, PO Box 840, Nashville, TN 37202. Phone (615) 327-2700, ext. 230.

SELECTED RESOURCES

FILM/FILMSTRIPS

SOLDIER GIRLS. Documentary by Nick Broomfield and Joan Churchill follows three female recruits newly-inducted into the US Army. Shot over a three-month period at Fort Gordon, Georgia; reviewers called the film "appalling, hilarious, intimate, provocative." By juxtaposing women and the brutal military rituals, the filmmakers raise questions about the entire military system and mindset. Available for rent (color, 87 minutes) for \$150 (non-admission) or sale (\$1,250) from Churchill Films, 662 N. Robertson Blvd., Los Angeles, CA 90069.

GENESIS/GENOCIDE: WOMEN FOR PEACE. A 35-minute collage of images, words and music "celebrating women as nurturers of life and projecting the experiences of love, joy and life affirmation as countervailing powers to the actualities of war and nuclear pollution which increasingly imperil our lives today." Produced by Karen Voss, Carol P. Christ, Marcia Keller. Available for rent from The Third Image, 1735 Grove St., Berkeley, CA 94709. Phone (415) 843-3330.

GATHERED INTO ONE. Hispanic clergywoman Milca Plaud of El Rendertor United Methodist Church, Lancaster, PA, is featured in a new 20-minute color film produced by United Methodist Communications in support of the church's missional priority on the ethnic minority local church. Since Plaud's first Sunday service with one woman and two children, attendance has grown to 35-40; in addition to Sunday school, there are three Bible study groups; a tutoring program, a youth music group and an after-school center. Also featured in the film is First Korean United Methodist Church in Chicago, largest UM congregation serving the country's fastest-growing ethnic group. Film available from EcuFilm, 810 Twelfth Ave., So., Nashville, TN 37203. Rental: \$15. (Right: Plaud with a guest at a Lancaster senior adult center.)

EDUCATIONAL RESOURCES

WELLESLEY COLLEGE CENTER FOR RESEARCH ON WOMEN. Six new titles in the Working Paper Series, which makes available early reports of research by center staff and affiliates. Papers, from \$2.50 to \$5.50, deal with women in managerial careers, Black women's sex role integration and behavior, the rise of women in public office. For more specifics write Wellesley College Center for Research on Women, 828 Washington St., Wellesley, MA 02181. Phone (617) 431-1453.

WOMEN'S EDUCATION EQUITY ACT MATERIALS. New materials focus on curriculum, career counseling, working women, educational administration. Of particular interest: American's Women of Color: Integrating Cultural Diversity into Non-Sex-Biased Curricula. Includes training manual, curriculum guide (elementary and secondary), filmstrips. Also available: manual and sound filmstrip, "Freeing Ourselves: Removing Internal Barriers to Equality," which details a program for women of all ages to understand and overcome sex-role stereotyping. Write edc/WEEA Publishing Ctr, 55 Chapel St., Newton, MA 02160. Phone (800) 225-3088.

CONTRIBUTE TO AN INCLUSIVE CHURCH: WRITE A HYMN. The 1984 celebration of the bicentennial of American Methodism will include a hymn-writing contest sponsored by the Fellowship of UMs in Worship, Music and Other Arts. Entries may be set to Patty Evans, P.O. Box 25328, Dallas, TX 75225 before Feb. 1, 1983. The Bicentennial Committee also plans to ask the Board of Discipleship to coordinate an art contest.

BOOKS

ASIAN AND PACIFIC AMERICAN EXPERIENCES: WOMEN'S PERSPECTIVES. An anthology of 24 articles tracing the historical development of Asian American women. Designed as a textbook, it traces the contributions of Asian Pacific American women from the first Chinese prostitutes to the recent Hmong refugees. Edited by Nobuya Tsuchida, available from the Asian/Pacific American Learning Resources Ctr, 302 Eddy Hall, University of Minnesota, Minneapolis, MN 55455. Phone (612) 373-7917.

SPINNING A SACRED YARN: WOMEN SPEAK FROM THE PULPIT. A collection of 36 sermons from Protestant, Catholic and Jewish women, each giving voice to the experience of women and to their spiritual insights. Contributors include Carter Heyward, Peggy Way, Rosemary Radford Ruether, Virginia Ramey Mollenkott, Margaret Ellen Traxler. Available for \$8.95 PB from The Pilgrim Press, 132 West 31st St., New York, NY 10001.

WOMEN AND SOUTH AFRICA. A number of publications from the International Defense and Aid Fund for Southern Africa focus on women, their struggles, their resistance.

A Window on Soweto by Joyce Sikakane gives a black journalist's personal account of life in Africa's largest ghetto. (1977, 80 pp., \$2.10)

For Their Triumphs and For Their Tears by Hilda Bernstein offers a moving depiction of both the suffering and resistance of women under the apartheid system (1978, 72 pp., illus., \$2.35)

You Have Struck a Rock illustrates some of the ways in which political repression has affected women and their role in the struggle for freedom. (1980, 24 pp., illus., \$.70)

Women Under Apartheid, with its dramatic collection of photographs, shows how African women under apartheid are oppressed as black people, as workers, and as women. (1981, 119 pp., illus., \$7.00)

To Honor Women's Day profiles 30 leading women in the Southern African and Namibian liberation movements. (1981, 56 pp., illus., \$2.40)

Write International Defense and Aid Fund, PO Box 17, Cambridge, MA 02138.

OTHERS

GUIDELINES FOR INCLUSIVE LANGUAGE. Developed by a task force of the United Church of Canada, the 28-page booklet includes guidelines (in sermons, hymns, scripture and secular settings) as well as a bibliography. Write the Task Force on the Changing Roles of Women and Men, Mary Connor, 85 St. Clair Avenue East, Toronto, Ontario, Canada M4T 1M8. Also available for 50¢ from the Ecumenical Women's Center at its new address: 5253 N. Kenmore Ave., Chicago, IL 60640.

DON'T LET THE FIRE OF EQUALITY BE SNUFFED OUT! Posters (\$1.25) and postcards (\$1.50 for package of 10, addressed to President Ronald Reagan) with orange and gold design available from the Religious Committee for the ERA, 475 Riverside Dr., Rm 830-A, New York, NY 10115. Orders must be prepaid. Postcards read: don't let the fire of equality be snuffed out! continue the struggle for equal rights for women.

COMMISSION TALENT SCOUT

PLEASE NOTE: We try to keep job openings current. But because of our bi-monthly publication schedule and short notice from employers, job deadlines may have passed by the time you receive The Flyer. If you are interested in a position, we suggest you call immediately for the most current information on that particular opening.

DIRECTOR OF SUNDAY SCHOOL EXTENSION, SECTION ON CHRISTIAN EDUCATION, BOARD OF DISCIPLESHIP, UMC. New position with responsibility for designing, developing and implementing a major program of Sunday school extension across the UMC in collaboration with leaders of annual conferences, districts and congregations. Should have five to seven years experience in Sunday school and church organization, administration and promotion plus advanced degrees or equivalent competency in Christian education. Apply Office of Personnel, P.O. Box 840, Nashville, TN 37202. Phone (615) 327-2700, ext. 485.

AMERICAN FRIENDS SERVICE COMMITTEE. Positions in Philadelphia national office (affirmative action secretary, assistant in archives); Washington, DC. (director, Washington public affairs program); in regional offices (Baltimore: Southern Africa program coordinator; Chicago: business manager; New York: Khmer refugee women's program coordinator, peace issues associate). Overseas positions in Mali (women in development program) and Kampuchea (field director, relief and development program). Apply AFSC Personnel Office, 1501 Cherry St., Philadelphia, PA 19102. Phone (215) 241-7105. For all NY openings contact AFSC, 15 Rutherford Place, NY, NY 10003.

CHURCH WOMEN UNITED, GENERAL DIRECTOR. In New York City national office of this ecumenical Christian women's organization. For job description, application write Helen B. McAllister, 3400 N. Harvey Parkway, Oklahoma City, OK 73118.

ASSOCIATE PROGRAM COORDINATOR FOR HISPANIC MINISTRIES, ROCKY MOUNTAIN CONFERENCE, UMC. Fluently bi-lingual Hispanic with experience in new church development and community development in the Hispanic community needed to develop new congregations and worshiping groups among Hispanics in this three-state conference. Should be college-graduate, able to travel, lay or ordained, able to make bridges between Hispanics and Anglo congregations. Deadline Sept. 1. Apply Conference Council on Ministries office, 2200 South University Blvd., Denver, CO 80210. Phone (303) 733-3736.

ADMINISTRATOR, BURLINGTON (WV) UM HOME FOR CHILDREN AND YOUTH, INC. Contact David R. Peters, PO Box 40, Keyser, WV 26726. Deadline Sept. 15.

ASSISTANT PROFESSOR OF METHODIST STUDIES AND DIRECTOR OF FIELD EDUCATION, MEMPHIS THEOLOGICAL SEMINARY. Contact Dean Hubert W. Morrow, 168 East Parkway, So., Memphis, TN 38104. Deadline Oct. 15.

BOARD OF GLOBAL MINISTRIES, UNITED METHODIST CHURCH. Send letter of application and resume to the Personnel Office, GBGM, 475 Riverside Dr., Rm 1476, New York, NY 10115 if nothing more specific is indicated below. Phone (212) 870-3600.
Executive Secretary, Finance and Field Service, National Division.
Two Field Representatives, National Div.
Editor of Spanish Language Resources, Education and Cultivation Div.
Staff Assigned in Regions, Women's Div.
Planning Associate, National Div.
Secretary for Program UMCOR, Dr. Harry Haines, Room 1374.
Secretary, Membership Concerns, Women's Div., Elaine Gasser, Room 1501.
Area Executive Secretary for Asia/Pacific, World Div., Lois C. Miller, Room 1516.
Executive Secretary, Church Development and Renewal, World Div., Lois C. Miller, Rm. 1516.
Associate General Secretary, World Div. (inquiries for instructions for application should be sent to the Personnel Department, Room 1476.)

PART-TIME PROFESSIONAL SERVICES CONTRACT, WOMEN IN MINISTRY PROJECT, PROFESSIONAL CHURCH LEADERSHIP, NATIONAL COUNCIL OF THE CHURCHES OF CHRIST. Half-time, one-year contract with responsibility for programming, research, networking, resource development, administration. Salary: \$12,000 to \$13,000. Recent letter with resume by Sept. 7 to Dr. James W. Gunn, Professional Church Leadership, NCC, 475 Riverside Dr., Room 770, New York, NY 10115.

ASSOCIATE DIRECTOR, DOMESTIC PROGRAM, IMMIGRATION AND REFUGEE PROGRAM, NATIONAL COUNCIL OF CHURCHES. Responsible for daily operational control and management of Immigration and Refugee Program of the Church World Service. Job requires management experience, masters in social work or equivalent, experience in refugee resettlement. Deadline: Aug. 27. Salary: \$24,345 to \$29,215. Submit resume and supporting materials to Emilio F. Carrillo, Jr., Office of Personnel, NCC, 475 Riverside Dr., New York, NY 10115.



the commission on the status and role of women
the united methodist church

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evanston, illinois 60201
(312) 869-7330